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GREAT SIGHTS:

A DISCOURSE

DELIVERED IN

KINGSLAND CHAPEL,

ON THE

SABBATH EVENING PRECEDING THE OPENING

OF THE

GREAT EXHIBITION.

—♦—
BY REV. THOMAS AVELING,

MINISTER OF THE PLACE.

—♦—
London:

SNOW, PATERNOSTER ROW;

GURNEY, KINGSLAND; AND TURNER, HACKNEY.



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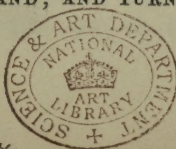
MINISTER OF THE PLACE.

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A DISCOURSE, &c.

Exodus 3, 3. I WILL NOW TURN ASIDE, AND SEE THIS GREAT SIGHT.

John 1, 50. THOU SHALT SEE GREATER THINGS THAN THESE.

Luke 23, 48. THAT SIGHT.

PUBLIC attention, not only in this country, but throughout the civilized world, has, for several months past, been called to a remarkable project---the origination of which appears to have been in high places---for gathering together in this great metropolis a peaceful assemblage of the nations of the earth. In a building erected expressly for this object, reared by the spontaneous liberality of the people of this country, and happily designated THE CRYSTAL PALACE, are to be placed some of the marvellous productions of nature, and many trophies of the genius and skill of different peoples, won in the domains of science and art. This building is, itself, one of the most extraordinary specimens of modern ingenuity and skill---an eighth wonder of the world---for, by the rapidity of its

construction, the simple beauty and grandeur of its details---combining at once both solidity and elegance---it appears more like a nightly creation of those genii, of whose exploits in our youthful days we read with so much interest and delight, than one of the slowly-matured results of the labours of man. This palace, during the present week, is to be inaugurated by a state pageant; the splendours of royalty are to be thrown upon it; and in the gorgeous ceremonials of the mightiest empire of the earth are to be celebrated the triumphs of industry, ingenuity, and taste; of mind in its highest achievements in connexion with matter. The services of religion, too, are to be called into requisition, to give a kind of solemn interest to the whole. The God of all the earth is to be invoked; He, who is himself wonderful in counsel and excellent in working; from whom proceeds the wisdom of the designer and the skill of the artificer, and without whom nothing is strong, nothing is holy---He is to be asked to bestow his benediction on the great undertaking, and make it subservient to the production of the highest benefits to the children of men. May the prayer be heard! May the blessings descend!

An event of so public a character---with less of a national than a universal interest attached to it---and which, in its results, may have the most important bearings upon the well-being of all mankind,

can scarcely be supposed to occur, without attracting the attention and awakening the thoughtful reflections of ministers of the gospel; who, as the watchmen of Zion, are not expected or supposed to be insensible to what is happening around them; but, on the contrary, must, if they aspire to be leaders and helpers of others, be ready and able to discern the signs of the times. This great exhibition itself is a peculiar form of development of one of the distinctive tendencies of modern society; viz. the binding of the nations of the earth into one great bond of brotherhood; a consummation which every lover of truth and of his species must most devoutly wish.

Now this gathering together of different peoples cannot fail to be productive of important consequences; some of which will probably be evil, but more, many more, we hope, will be good. These consequences will be visible here, as well as in those countries whence our visitors come, and whither they will return. Influences will go forth from us to them, and from them to us, which will remain in their effects long after we have met and parted. Let us pray that the good may largely predominate over the evil. *Unmingled* benefits we cannot expect in the present condition of poor fallen humanity. May the moral attitude of this great nation strike the strangers; awaken attention and excite inquiry! May our Sabbaths be honored, our sanctuaries

filled, and the spirit of kindness, courtesy, and peace be displayed in our intercourse with our fellow-countrymen and our foreign friends! May we, remembering the significant incident recorded concerning Hezekiah and the ambassadors of the King of Babylon (Isaiah xxxix.), be less solicitous to glorify ourselves, or indulge our national vanity, than to honor God, and benefit our visitors. We may then confidently anticipate the divine blessing.

I.

Let us for a moment "turn aside, and see this great sight" which the exhibition will present to the astonished eyes of the myriads who visit it.

As has already been intimated, this professes to be, and is, an assemblage of the productions of nature and art from every quarter of the globe; a display of the "spoils of the forest and the mine; the fabrics of the forge and the loom." The crystal palace is a theatre for the exhibition of much that is bold and beautiful in design, exquisite in taste, and wonderful in execution; an arena for a peaceful contest of the various countries and cities of the earth. Very different this from the contests of other days---as yet not very remote---when men, in the exercise of giant strength or strategic skill, sought to compass the destruction of each other, and the rushing iron shower swept away ranks of living men as the leaves of autumn are scattered by the whirlwind's blast. This contest has more of the character of the ancient Olympic games; where not only the skill of the charioteer, and the strength and endurance of the athletæ, were tried, but mind competed with mind; poets contended for the prize of genius; historians read their immortal productions, to win the approval of that splendid audience; and competitors in music and sculpture and painting sought for pre-eminence; all eager to win that

olive crown which was valued above a monarch's diadem. That was, at least, free from the stain that polluted the martial conqueror's wreath, whose leaves were sprinkled with the blood of thousands.

By this peaceful rivalry, most likely, art and science will receive an impulse, that will continue to be felt after many days. Each people will find something to admire in the production of others; and so the selfishness of our nature will be checked, and national egotism and vanity stand rebuked.

To the curious in these matters there will be subjects for observation and reflection for a long period of time. Amid the multitude of objects here congregated there will ever be, to those who may frequently visit the palace, something novel and interesting, to awaken astonishment and produce delight. Doubtless the myriads who will pay their pilgrimage to this shrine will, again and again, feel and express their admiration at the marvellous resources of mind,---the apparently inexhaustible fertility of inventive genius,---and as they look on the various trophies of man's wisdom, ingenuity and skill, will carry away with them loftier ideas of our common nature than they before entertained, and perhaps feel, that the soul which is capable of conceiving, planning and executing such works as are there visible, can never perish with the body it inhabits, but must assuredly be destined for a higher and nobler sphere of existence; and will, when free

from the corruption of a fallen world, greatly expand its powers, and extend its vision ; with bolder wing soar higher and higher into the infinite, and eternally advance in all that is great and pure and good.

To this exhibition, as has already been intimated, many lands have become contributors. Great Britain, with its sister island, and dependencies, stands, of course, pre-eminent above all, in the number and variety, if not in the artistic character of its productions. These contributions are characteristic of the country and the people ; being of a nature more utilitarian than otherwise, and consisting of those things which add to the comfort of men, and are likely to be of a lasting and not evanescent value. France sends her jewellery and pearls, her rich manufactures and machinery ; Spain and Portugal their vegetable and mineral productions ; Italy and Greece their mosaics and marbles, some wrought into sculptured forms of exquisite beauty, as if to show that the genius of other days had not entirely departed from amongst them. Switzerland transmits her embroideries and ingenious mechanical constructions. Austria offers to the eye exquisite specimens of the manual skill and taste of her sons, in articles of gorgeously-carved furniture. Belgium, Holland, and the various provinces of Germany, yield the productions of their forges and looms and studios ; Russia and Norway and Sweden the

wealth of their mines. Egypt and Turkey present their rich brocades and velvets and silks; Arabia and Persia their natural products. India sends her priceless gems, among which stands pre-eminent the "Koh-i-noor." China; the Southern seas; the United States; the Brazils; all are seen filling their respective places in this wondrous procession, which, in its vast extent, engirdles the globe.

But of all the interesting objects in this great exhibition, there is one group which, to the eye and heart of the Christian, will present more attractions, and create greater interest, than any other. In one part of the building, assigned to the display of the productions of this country, is the case of the British and Foreign Bible Society, containing copies of the Scriptures, either whole or in part, in more than one hundred and fifty of the different languages and dialects of the earth. We turn from all objects to linger around these. Here are unostentatiously exhibited the triumphs of sanctified learning over one of the greatest difficulties that impede the progress of Truth in the world---the diversity of tongues. Connoisseurs in the arts will examine with minuteness the exquisitely-finished weapons of destruction, with which the building is furnished, and of which many countries have sent specimens; but the Christian will gaze with deeper emotion on these "weapons of our warfare, which are not carnal, but mighty, through God;" and the heart will

thrill as it reflects, that by these the Church shall conquer the world for Christ. Here is a gem that eclipses in lustre and worth the far-famed diamond; something more precious "than gold, yea than much fine gold," and more valuable than "choice silver." The splendours of the Koh-i-noor will grow dim; the richly-veined marbles, the pillars of porphyry, and monuments of iron and brass will crumble into dust; even the blue heavens that rise above that crystal dome will one day be rolled together as a scroll, and vanish away; but here is that which can never perish or fade: "THE WORD OF OUR GOD ABIDETH FOR EVER."

If over this temple of peace the angels hover, surely around that one spot they must gather with intense delight. Let us hope that many a stranger, as he passes through that scene of wonders, may, as his eye roves, perhaps carelessly, over that unique collection, be arrested by the printed characters of his own language; and let us pray, that as in the spirit of excited curiosity he glances at the familiar signs that present themselves to his view, he may meet with some truth of the book of God that shall come with life and power to his soul; and arrested, like Paul, by this light from heaven, shall turn for ever from his former paths, and forsake the service of Satan for that of God.

II.

But let us leave this Temple of the nations, and glance at the sights which this country, and all that pertains to it and its people, will present to the eyes of our foreign visitors.

Thousands will be here who have often heard of England's power, and greatness, and vast dominion; of the energy, perseverance, and uprightness of her people; of her art, science, and literature; of the different branches of her manufactures, and the world-wide extension of her commerce; of the freedom of her institutions, and the jealousy of her sons of every thing savouring of tyranny; and, above all, have heard of her religion---the brightest star in the whole host of radiant constellations that bestud her firmament. To them, this country, its people, and their habits, customs and conduct,--in many respects so diverse from other nations,--will be the subject of frequent and scrutinizing interest.

It will be a great sight to see this mighty city, or rather aggregate of several cities, with its palaces of royalty and legislation; its halls of commerce; its temples of religion and learning, of science and art; its splendid streets, and magnificent squares; its river, covered with the ships of all nations; and docks, where is congregated the wealth of a thou-

sand argosies. A great sight, to behold the myriads that throng every path, all intent on some purpose of business or pleasure ; and to see this people kept in the attitude of peacefulness, not by the swords of a fierce and truculent soldiery, but by that national regard for order which but a very small minority ever venture to violate.

When these things are witnessed, men cannot but inquire whence has arisen this vast wealth ? what the causes are of this wide-spreading prosperity ? and how it comes to pass, that, in a city, the greatest in population and extent under heaven, there should be found so little to apprehend, that a few policemen suffice to preserve the peace of the whole ? If men obtain a true answer to the query, it will be found, that England is not what she is because of her prowess in arms, nor because of the political sagacity and wisdom of her rulers, nor from the exclusive possession of certain elements of human character, which are withheld from other nations ; but that, while there is much in the equitable laws by which England is governed ; in the elasticity of her civil and political constitution---which is a happy medium between tyranny and lawlessness, and affords opportunity for freedom of action, without vexatious restrictions or restraints ; it is, especially and most pre-eminently, to the religion of the land---the Protestant Christianity of the Bible---we must ascribe its true greatness and

prosperity. That religion has been bequeathed to us by men who laid down their lives in its maintenance and defence; and who left it as a most precious legacy to succeeding generations; men who had had too painful experience of the doubly accursed system of Popery from which they had been emancipated, not to strive and hope and pray that its fetters might never again be thrown round the souls of this people. They knew it to be, as we also know it, the destroyer of liberty, both of body and soul; the represser of all that is noble and manly in our nature; by turns the sycophantic fawner, and the bold and haughty master of kings; a deadly foe to freedom of thought; the nurse of infidelity, as well as of worse than pagan superstition; and of simple and earnest piety the stern uncompromising foe. We have been mercifully delivered from its sway. "Happy is that people that is in such a case!"

Protestant Christianity has taught men to think for themselves on all subjects, human and divine. It is not afraid of freedom of thought, provided due homage be paid to Truth. It has been favorable to the spread of education, and diffused righteous principles for the regulation of men in their intercourse with each other, in public and private life; so that myriads have been taught not only to make preparation for eternity the business of time, but to invest the businesses of time with the sanctities of

eternity.* It has inculcated the spirit of peace, friendship and forbearance towards all men; sternly rebuking that spirit of hostility which it seems to be the delight and interest of some, who set at nought God's teachings on the subject, to propagate, but which happily the good sense and Christian principle of the people of this and other lands, under the influence of the Gospel of God, are fast putting down. It proclaims the brotherhood of the whole human family, and declares earth to be but one great patrimonial possession, inhabited by the children of a common Father, "who giveth us all things richly to enjoy."

It will be a great sight to witness thousands of sanctuaries in this land filled with attentive hearers, men as well as women,---presenting in this respect a marked contrast to most Roman Catholic cities; and going thence, not to the theatre or the ball-

* It is, I think, a significant sign, when on that splendid edifice, reared for the great merchant princes of the metropolis, there should be placed,—at the request of an illustrious prince, whose relationship to the highest personage in the realm gives a weight and significance to his every word and action,—a sentence of Scripture, in our own homely vernacular, acknowledging and announcing to all men who are eager in the pursuit of the riches of this world, that "The earth is the Lord's, and the fulness thereof." Had the sentence been finished, it would not have lost its force or pertinency. Men would have read that *they* were not their own, but that as the world was the Lord's, so also were "they that dwell therein."

room, the gaming-table or the café ; but retiring to the seclusion of the social circle, and to the devotions of the closet ; or to make known to the sick and the poor, the young and the ignorant, the blessed truths of the Word of God.

In all true Protestant houses of prayer no gaudy images or meretricious decorations will meet the view of our visitors ; no dolls dressed in gorgeous robes, as if to add the ludicrous to the impious ; no terrible representations of purgatorial torments, to frighten the ignorant, or disgust the sensible. There will be no “ Calvary ;” no processions ; no flaunting banners, or curling incense, or flaming tapers, mocking the sun at mid-day. The congregations will be found here adoring the invisible God, asking no aid of the senses ; but striving in the simplicity of humble piety to worship God “ in spirit and in truth,” with the eye of the mind fixed upon the only “ Mediator between God and man.” It will be at least a novel sight to our visitors, should they, as they probably will, stray into our places of worship, to see the people, young and old, turning to their Bibles to ascertain if the thing spoken be so in truth ; and taking for granted no word of any man, be he who he may. And could they enter our Sabbath Schools, and behold the myriads gathered there ; or visit our Ragged Schools, and see the labours of the self-denying teachers there, they might, perhaps, be led to conclude that

amid all the great sights they had witnessed there were few that had more moral grandeur and true greatness about them than these, and might no longer wonder at the progress and prosperity of a nation when thousands of its best and worthiest citizens were thus found attempting to purify the poisoned springs of intelligent existence, to lift up from the lowest depths of humanity the sensualized and neglected soul, and stripping it of its filthy habiliments place it at last at the feet of Jesus, "clothed and in its right mind."

So too, if, during the present religious festivals, Exeter Hall were visited---that spot of contemptuous reference, that butt of the Romanist and Infidel, who, beneath their vulgar abuse can hardly conceal their souls' fears of the influence that emanates thence, so fatal to their kindred pretensions and aims---if this place were entered, would it not be a great sight that would present itself? I do not refer to the number of the people congregated there, for that would be found multiplied ten-fold in the Crystal Palace, but to the fact that there are from time to time gathered many of "the excellent of the earth;" the moving springs of the religious and philanthropic institutions which adorn and preserve this country, and make it great. When our strange visitors heard that these had come together for the purpose of devising plans whereby men might be blessed with the Gospel of Christ here and at the

antipodes, and that with that Gospel they might receive all the boons and comforts of a civilized and social life ; and that these were ready, as they had often done before, to consecrate their substance and time and talents to the attainment of those objects, with no hope of reward, save that of their own conscience, and the approval of their Saviour and God, we cannot but think he would feel and say "this is a great sight !"

Thus then it seems that during the present year this country will afford to many, in its social, political and religious aspects, an exhibition not less interesting to the thoughtful mind, that weighs the subject of the "true causes of the greatness of nations," than that which the Crystal Palace will present to those who delight to contemplate the material and the artistic.

III.

In the interest and excitement produced by the present Exhibition, myriads in our own country will participate. There is commotion felt in the obscurest village of the most distant province, as well as in the gay and crowded capital. The subject is on every lip; every eye is eager to behold the sight. Some are exulting in the prospect of seeing it, others regretting their inability. But how comes it to pass that there is all this commotion amongst us? Are great sights to us such unusual things? On the contrary, do they not surround us? If we are not familiar with them is not the fault our own? There are sights at hand where more wisdom and skill and beauty and grandeur are visible, than can be seen in the most finished productions genius and art ever sent into the world, from the time of Tubal Cain until now; far greater sights than those which at this time are attracting the admiring gaze of millions. Let us glance at some.

“Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number.” Look at that azure vault, with its infinite and unfathomable depths, gleaming with the burning splendours of countless stars. It is the work of the Divine Architect who formed the heavens with a word; “who stretcheth out the north over the empty place, and hangeth the earth upon nothing.”

Is there aught amid the whole range of human designs or mechanism, that for a moment can compare with that exquisite and perfect one, by which, for twice ten thousand years, each world has been kept in its orbit, so that "not one faileth;" moving with such regularity that we can detect no disturbance or deviation, and so serving to form our illustrations of order; so harmonious, amid all their cycles and epicycles, and movements so complex, as almost to puzzle even the initiated, that we have learned to speak of "the music of the spheres?" Is not that a great sight, as, wheeling round the central throne of God, reflecting in their dazzling lustre the glory that streams from his hand, they do homage at his footstool? Though actually they move on in solemn silence through the depths of space,

"In reason's ear they all rejoice,
And utter forth a glorious voice:
For ever singing as they shine,
'The hand that made us is divine.'"

Yes, "the heavens declare the glory of God and the firmament sheweth *his* handy work." Men flock to see and admire the productions of men, and in proportion to their adaptation to certain purposes, and the skill with which they are formed, is their approbation. Should there be a total disregard of these works of the Most High God? Think, brethren, of this; and when next you "consider the heavens, the work of his fingers, and the moon and

the stars which he has ordained," reflect on the infinite condescension of Him who is "mindful of man, and visiteth him;" who though "He telleth the number of the stars, and calleth them all by their names, healeth the broken in heart and bindeth up their wounds;" and who himself came down to deliver those who, but for his intervention, must have perished for ever.

The earth too, with its mountains and plains, its seas and streams, its fruits and flowers---those stars of earth---and its myriad productions for the use of man, is it not a great sight? whether seen when Winter flings his snowy mantle over its bosom, or wearing the rich verdant dress of Spring; whether apparelled in the gay attire of Summer, or in the soberer garments of declining Autumn.

Upon it and within it are seen great wonders. We take a tiny seed and place it in the earth, and in a few months a plant springs thence, and the fowls of the air lodge in it. From the solitary grains of corn which have slept beneath the frost-bound sod whole harvests spring. From the shapeless bulb starts forth the gloriously-hued flower, emulating the rainbow in its dyes, and breathing its fragrance to every passing wind. From that tree, which the other day was leafless and barren, the very picture of desolation and death---spring the golden fruits that bow it to the ground.

We rive the rocks, to gather from them the metals that minister to the luxury and necessities

of life ; and the minerals, that help to relieve diseases, and to give a new tone to the physical system of man. We pierce its depths, and gather our fuel from stores that shall supply ten thousand generations. And more than this : we come upon the organic remains of former worlds, of ages that lie hid far in the depths of a past eternity---and compared with which man's term of existence upon this globe is but "a point of time, a moment's space"---and we see that a divine power was at work then, clothing the earth with forms of vegetable and animal life, on a scale the most gigantic, and all bearing the same evidence of exquisite wisdom, in the adaptation of the means to the end, that the world and its inhabitants at this moment present. And we live in that past, as it were, and commune with nature when she wore another aspect, but on all sides hear ten thousand voices proclaim "Great is our Lord, and of great power, and his understanding is infinite." Why, we surely need not go far to see great sights ! With the Psalmist may we say "O Lord how manifold are thy works ; in wisdom hast thou made them all, the earth is full of thy riches, so is this great and wide sea." Now, to be indifferent to these is to offend God. We are told emphatically "He made his wonderful works to be remembered." "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

IV.

But let us turn from these to greater sights still. In the first class of objects contemplated we met with man and his productions. In the last we have the nobler *works* of God. In these now to be considered, we shall behold God *himself*!

1. Before us is a lowly hut. No fit habitation, this, for the children of men; yet such it is: aye, for more than man! Let us enter. "Pull off thy shoes from thy feet, for the place whereon thou standest is holy ground." That lowly hut has become a glorious temple. God is there! This is a great sight, a wonder in the earth! You are incredulous. "Behold a mother and her babe," you say, "and round them kneeling forms of strange men, with gold and frankincense and myrrh before them. Who, or what besides, is there, to constitute this so great a sight?" Look on that child, look reverentially, with trembling awe---for thus the Seraphim gaze---and hearken to that prophetic strain, which, mellowed in its tones, as it sweeps along the path of many centuries, now falls on the ear: "Unto us a child is born; unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Again and again does the prophetic oracle declare to the cities of Judah,

and to all the world, "Behold your God!" Yes, great though the mystery of Godliness be, this is none other than "God manifest in the flesh;" and "seen of angels" he demands the attention, and the profound adoration of all mankind.

II. See! the child of Bethlehem has become a man, and the hour of his entrance upon his ministry is near. He retires into the lonely wilderness of Judea, and the Lord of Glory becomes the object of Satanic assault. He, who with a word could have consumed the adversary, submits to this humiliation. Is not this a great sight? Surely not less so than when "the angels came and ministered unto him." Follow his steps as he journies from Nazareth to the Sea of Galilee; and thence, coasting its borders, southwards to Jerusalem; and witness the marvellous miracles he performs; passing like an angel of light through the dark paths of human wretchedness, and leaving behind him healed and happy hearts, to bless his beneficence, and enshrine his name in their best affections. Diseases vanish at his touch; devils flee at his word; the sea obeys his mandate; and at his bidding, winds are hushed and still; death gives up its victim at his call; and the grave resigns its trust. Well might the people exclaim, as sights like these passed before them, "We have seen strange things to-day!"

III. Let us visit another spot. We will pass through this gate, and crossing the narrow brook

that runs beneath it, ascend the hill immediately before us. It is midnight. One by one the lights of that city we have left behind are extinguished, and the hush of repose is stealing over the sleepers, save in one spot, where a low hum is heard of a gathering crowd, dimly visible by the glare of the torches that wave to and fro in the darkness. We draw near to a lonely garden, shaded from the road by dark masses of ancient olive trees. Let us enter; but tread softly! A sight is there which might well appal the boldest heart; a sight that must make that bright visitant from the celestial world tremble, and need that support he has come to give. Stretched on the cold damp earth is one, in an agony of prayer. God Incarnate is there! He whom we have watched in the temple, and heard on the hill side, and whose voice was as music to the sorrowing children of men; who came to bless with pardon and peace a downcast and bleeding world. Why is *He* thus prostrate? Why endures he this mental torture, this spiritual anguish, a parallel to which the world never witnessed; so that "his sweat is as it were great drops of blood falling to the ground?" Preparation is going on for the world's great sacrifice. The victim is being made ready for the altar! His "soul is exceedingly sorrowful, even unto death," for the face of his Father is turned from him. He deals with him as with a sinner, though he knew no sin. "It pleased the

Lord to bruise him; he hath put him to grief." He fears that amid this accumulated weight of woe, life will depart; and he prays "yet more earnestly;" and is "heard in that he feared."

"O Lamb of God, was ever grief,
Was ever love like thine?"

But now the "hour is come. Behold! the Son of Man is betrayed into the hands of sinners." Let us go hence.

IV. It is morning; and such a day has never before dawned upon the world. Amid the preternatural gloom that covers the city, the eye may discern on a hill without its walls three crosses, and on one he is transfixed, who was the babe of Bethlehem, the man of Nazareth, the praying one in Gethsemane, and now the sacrifice for the sin of the world. He is "cut off, but not for himself." "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed." Is not this a great and terrible sight, more so than that of Horeb, when the flaming fire gleamed with its burning splendours around the bush, or than that of Sinai, when Moses said, "I exceedingly fear and quake?" This makes inanimate creation become instinct with feeling and life, and universal nature shake, as if conscious and dismayed, at the fearful tragedy. Earth quivers

to her centre---rocks rend---graves yawn---the sun veils his brightness before that deed of horror, and flies affrighted from the scene. Can man look on unmoved? "All the people that came together to THAT SIGHT, beholding the things which were done, smote their breasts and returned."

Millions, since that time, have looked "on him whom they have pierced, and mourned" with intense and godly sorrow. What think you of that sight? It is one in which you and all the world are interested. You must look upon it or you will perish. It is presented to us as was the brazen serpent to the wounded Israelites, to behold and live. "Look unto me," are the words that ever float from the cross, "and be ye saved, all the ends of the earth, for I am God, and there is none else." In him you behold "the Lamb of God that taketh away the sin of the world." Whether, therefore, you consider the cross itself, or the results that are to attend beholding it, it is, unquestionably, a "great sight."

v. But he that died rose. "God loosed the pains of death, because it was not possible for him to be holden of it;" and once more a great sight burst upon the eyes of astonished and bewildered men. For fear, when that splendid vision flashed upon their view at the sepulchre of Jesus, the "keepers did shake and became as dead men." The disciples received back their Lord; the living

from among the dead ; and now they hail him as “ alive for ever more, holding the keys of Hades and of death.”

This resurrection of the Son of Man is the proof and the pledge of the resurrection of all men at the last day. That will be a day of wondrous visions ! From every realm of the earth, once peopled with the living, and entombing within its confines many generations of the dead, will millions come to the solemn tribunal, “ the great white throne.” The sea from her “ treasure-caves and cells ” will send back the long-lost forms that have lain there, in the unbroken slumber of centuries. Wave on wave of human forms will roll on to that spot where the Judge shall descend, to determine the fate of all. Awful will be the stillness brooding over that vast crowd ; each soul enwrapped in its own thoughts ; intent on its own fate. Startling will be the cry which will break that stillness, when the voices of many hosts shall be heard exclaiming, “ Behold ! He cometh with clouds.” Then every eye will behold the “ Lord Jesus revealed from heaven with his mighty angels, in flaming fire ; to take vengeance on them that know not God, and that obeyed not the Gospel of our Lord Jesus Christ ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and admired in all them that believe.”

Brethren ! you will see that sight ; see it with no mean interest. You will either hail it with joy unspeakable and full of glory, or behold it with agony irrepressible, with confusion and shame. You cannot see him in *that day* with joy, unless, *now* you behold him as he is presented to you on Calvary with grief. "Before honour is humility." Before the joy of salvation must come the sorrow of penitence, because of sin. "Blessed are they that mourn" from this cause, "for they shall be comforted." Look, Brethren ; oh look on that sight ! where God's own Son bears the wrath of divine justice, that you might be saved. Gaze until your heart begins to thrill with conviction, and you exclaim

" Alas, and did my Saviour bleed,
And did my Sovereign die ?
Would he devote that sacred head
For such a worm as I ?

Here would I hide my blushing face,
While his dear cross appears ;
Dissolve my heart in thankfulness,
And melt my eyes to tears.

But drops of grief can ne'er repay
The debt of love I owe,
Here, Lord ! I give myself away,
'Tis all that I can do."

VI. To those who receive and love the Saviour there will remain yet one more sight to behold—a sight which the heavenly world will reveal; the glorious, beatific, and eternal vision of God. Jesus has been seen in his humiliation, suffering, and death; and they who have loved him shall see him in all the restored splendours of Deity, invested with that glory which he had with the Father “before the world was.” All who behold that sight will become like the object of their devout regard. Oh rapturous vision! Oh wondrous transformation! when they who have borne “the image of the earthy” shall be seen bearing “the image of the heavenly.”

We have thus, brethren, glanced at some great sights, worthy, I conceive, of your patient and adoring contemplation. If you shall be led by the statements presented to-night to look on these objects again and again, and especially on those which are alone to be seen through the glass of revelation, this service will not have been in vain, and the specific direction now given to your thoughts will have been to some good purpose.

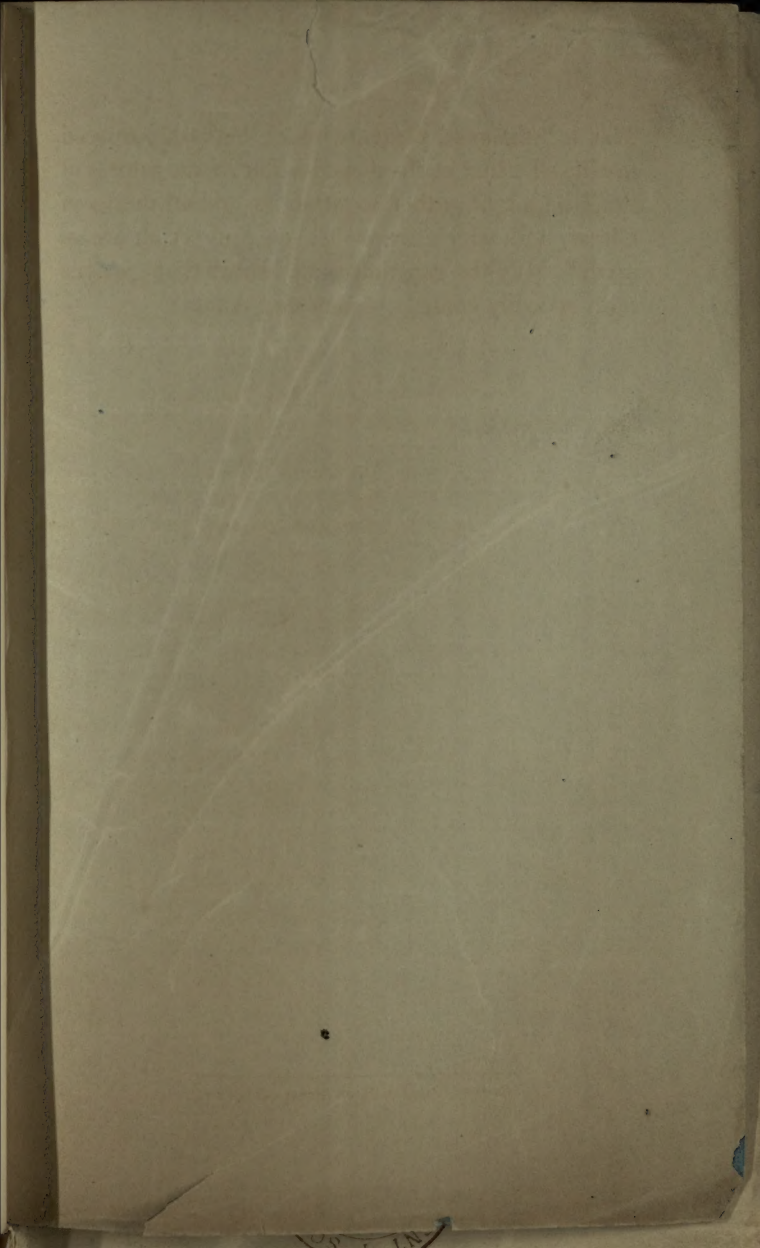
Of this I am confident, that while the productions of human genius and skill may at length pall upon the senses, these sights which God's own hand has set before us, in the universe he has built, or in the

book he has given us, will never produce, in a rightly-constituted mind, weariness or satiety. Especially will it be found, that however often Calvary may be visited and THAT SIGHT viewed, which is presented there, new forms of moral grandeur will unveil themselves continually, so that the language of the heart will be,

“ Here I would for ever stay,
Weep and gaze my soul away;
Thou art heaven on earth to me,
Lovely, mournful Calvary.”

Vast though the crowds be who will throng to behold the great sight of this year, the cross of the Son of God is destined to attract a mightier number. “I, if I be lifted up from the earth,” said the Son of God, “will draw *all men* unto me.” “To him shall the gathering of the people be.” And admirable though this project of the Great Exhibition be, considered in its uniting and harmonizing tendencies ---binding many nations together by the cords of mutual interest and respect, and laying the axe to the root of those hateful alienations which have existed so long between different peoples---the cross of Christ and the influences emanating thence will produce far more marvellous results; not only binding man to man and forming of all the children of earth one great family, but joining this world to heaven, and uniting all redeemed creatures to God.

This is "the good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth." May the day that shall behold that glorious sight speedily come! Amen and Amen.



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